34:Harner E-4, 5 (1956-1969)1973 SD9 Jivaro SD9

believe that they lack adequate land, the whites feel that the Indians are not using all the territory at their disposal. This basic cultural difference makes successful communication and adjudication of disputes extremely difficult between the two groups. The Catholic Church, specifically the Salesian order, which has the responsibility for the missions in the Upano Valley, has generally chosen to side with the Indians, with the result that it has alienated a large portion of the white colonist population. Allegedly to show their displeasure, some of the whites are reported to be responsible for burning down a Salesian mission building at Sucúa in 1969.

The chief vehicle of Salesian support for the Jivaro is the Federation of Shuar Centers (*Federación Provincial de Centros Shuaras de Morona-Santiago*) founded in 1964 with the guidance of Padre Juan Shukra, and governed by Catholicized Jivaro.[1] The organization, aiming at representing the economic, political and cultural interests of the majority of Jivaro throughout the tribe, is attempting to encourage them to develop a secure economic base through cattle raising, creating pasture, and securing legal rights to their land. The Federation also tries to encourage ethnic pride through brief daily radio broadcasts transmitted in Jivaro from its new headquarters building in Sucúa. To this end, the native term, "Shuar" (*huara*), has been adopted in preference to the formerly locally prevalent "Jibaro," the latter term being felt to connote "savage."

A serious problem for the Jivaro is that almost their only spokesmen in the Ecuadorian power structure are the missionaries, since there has not been a branch of the government concerned specifically with the protection of the rights of the forest Indians. Such a governmental agency would not necessarily right the injustices to the Indians (witness the many historic failures of the U. S. Bureau of Indian Af-